¶ Exornatorium Curatorum:

¶ In constitionib⁹ ꝓuincialib⁹ Johannis Peechm̄ de offic. Archipresbyteri Capitulo Ignoranc. sac.

IT is ordeined ād decreed by holy chyrche that euery Curate hauȳge cure of Soule shall shewe ād declare vnto his parysshens. Foure tymes ī the yere/the. xiiii. Artycles of the fayhte The. x. cōmaūdemētes of our lorde god. The. vii. werkes of mercy. The. vii. deedly synnes with braūches ther of. The. vii. prīcypall vertues. And the. vii. sacramentts of holy chyrche/with other thynges necessary as shall apere here after.

¶ Wherfore fyrste ād formest ye shall knowe and vnderstande/that there ben. xiiii Artycles of the fathe/whiche euery man and woman is bounde stedfastly to beleue.
¶ Of the Artycles. vii. perteyne vnto god almyghty/by his dyuynyte or godhede. That other. vii. perteine vnto god almyghty by his humanyte or manhode. ¶ The fyrste of the. vii. that perteyne vnto god almyghtye/by his dyuynyte or godhede is this/that we shall byleue in one god/one in substaunce and. iii. in persones. The secūde we shall byleue on the father vnbegoten/that he is very god. The thyrde we shall byleue in the sone onely begotē of the father/ꝑ is also vere god. The fourthe we shall byleue in the holy ghost equally procedynge of the father/and of the sone/that he is lykewyse very god. The fyfte we shall byleue that his one very god father/ꝛ sone/and holy ghost/hath made heuen and erth/that is to saye all maner creatures vysyble ꝛ inuysyble. The syxte we shal byleue that the chyrche catholycall is holy/and that ther inben holy sacramentes suffycyent to all maner of peo-

ple for theyr saluacyon. The. vii. we shal byleue that our bodyes shall ryse agayne/ at the daye of generall Jugement and be Joyned agayne to the soule /and than all they that haue dyed in the fayth of holy chyrche/and out of deedly synne shall haue Joye euerlastynge in heuen. And all they that haue dyed out of the fayth of holy chyrche or deedly synne shall haue payne in hell for euermore ¶ Of those. vii. artycles whyche perteyne to god almyghty by his humanyte or manhode. The fyrste is this ỹ we shall byleue the blessyd Incarnacyon that is to saye that the seconde persone in Trynyte Cryste Jhesu was conceyued by operacyon of the holy ghost/ & toke flesshe and blode of the glorious vyrgyne our Lady sayne mary. The seconde that he was borne of the same Glorioꝰ vyrgine The thyrde that he dyed for vs vpon the Crosse vnder the wycked Juge Pylate & his blessed body was buryed in the Sepulchre. The fourth that he went downe vnto helle in soule the body remaynynge in the Sepulchre and spoyled helle of all tholo that were predestynate to the glorye of god. The fyfte that he rose agayne from deth to lyfe the thyrde daye The syxte that he ascended in to heuen/ and there sytteth at the ryghte hande of the father. The seuenth that he shall come agayne at the generall Jugement and Juge all the worlde bothe good and badde.

Furthemore ye shall knowe and vnderstande that there be x. cõmaundemẽtes of our lorde god. The fyrste is this. Thou shalte haue no false goddes but worshyp one very god. By this commaundemene is forbyd Idolatry pryncypally whyche is to do worshyp to other then to god alone. By this cõmaũdement also is forbyd

Wychraftes/ charmes/ sorserye/ Inchauntementes/ & superstycyons and all vayne and deuyllysshe inuencyons whether they be done by worde or by wrytynge or by ony other folysshe obseruaunce. The seconde cōmaūdement is this/ thou shal not take the name of god in vayne/ by this cōmaundement is fordyd pryncypaly al maner of heresy/ & all blasphemous wordes/ whiche sounde agaynste the godnes of god. Also all periurye that is to saye to swere false wyttyngly/ and all other sweryngе by god vnreuerently/ or swere vnreuerently by vny parte of his blessyd body. The thyrde cōmaundement is this thou shalte kepe thy holy day/ that is to say the son day and other holy dayes ordeyned by holy chyrche and that day worshyp thy lorde god/ & abstayne from synne specyally and also from bodely labours excepte cause lefull & resonable. The fourth cōmaundemēt is this thou shalte honour thi father/ and thy mother/ that is to wete thy naturall father and thy naturall mother/ thy godfather and thy godmother/ thy ghostly father/ & thy ghostely mother. Thy ghostly father is the pope/ thy bysshop thy curate/ & thy ghostly mother is holy chyrche/ in whō thou was regenerate vnto ghostly lyfe. The fyfte cōmaūdemēt is this. Thou shalte not slee/ this is to vnderstāde that thou shall not slee ony man or woman by vnlefull meane/ nother by worde nor by dede/ by consent nor by fauour. By this cōmaūdement also it is forbid al maner of bodely hurte/ of ony persone agaynst ryght. Also all those sle spyrytually/ that by extorcyon and power or by ony other vnryghtwyse or vncharytable meane oppresse innocentes whyche be not gylty. Also all those slie spyrytually that backbyte & slauder ony persone ayenste ryght or ayenst charyte/ to bryngthem from good name

vnto euyll. Also all tho ſee ſpyrytually/ that may & wyll not refreſſhe them that be in neceſſyte. And al thoſe that ſle ſpyrytually ꝑ by ther euyl exemples/ or by ony other wycked perſuacyons induce & bryngе other vnto ſynne The ſyrte cōmaundemēt is this/ thou ſhalte dono Lechery by this cōmaundement is forbode all maner of bodely commyxcyon bytwene man & woman/ excepte in leful vſe of matrymony By this commaundement is forbode allo all maner of fylthy & abhomynable polucyons/ wylfully procured by ony inuencyons or crafte. wherby the ſede that is ordeyned to generacyon of mankynde/ is dyſpe other wyſe/ than in to the dewe veſſell/ that is ordeyned therfore. The ſeuenth cōmaundement is this/ thou ſhall do no theftе/ that is to ſaye thou ſhal not take other mennes goodes pryuely ayenſt theyr wyll/ By this commaundement is forbyd alſo all maner of wrongfull takynge/ occupyenge/ or withholdynge other mennes goodes/ other by trauude/ or by decepte/ by ypocryſe/ or feyned holynelle/ by vſurye/ or by ſymonye/ by dyrede/ or by threte/ by ſtrengthe/ or by vyolence/ or by ſuche other/ The.viii.comaundement is this/ thou ſhalte bere no falſe wytnes/ nother to hurte thy neyghboure/ wrongfully/ nor to promote thy trende vnworthely By this cōmaundement is forbyd alſo all maner of lyes conceyued of malyce/ or intended to other mannes hurte. The.ix.cōmaūdement is this/ thou ſhalte not deſyre a nother mannes wyfe vnlefully. By this cōmaūdement is forbede al maner of concupiſcence of the fleſſhe other vnlefully to wyll or to deſyre to purpoſe or to conſente to ony kynde of Lechery ayenſt Jugement of reaſon. The.x.cōmaundemēt is this. Thou ſhall not deſyre to haue other mannes goodes wrongfully. By this commuundement is forbede al

maner of vnlefull delyres other I wyll or in purpose too take or to withholde other mennes goodes ayenst tyght or ayenst good coulcyence.

¶ These.x.commaundementes be included and vnder stande in.ii.commauddementes/ that be spoken of i the Gospell of mathe/that is to wete in the loue of god/ and in the loue of thy neyghboure. He leueth god duely that loueth hym aboue all other thynge and kepeth his commaundements for loue/and not all onely for fere of payne. He loueth his neyghboure duely that wolde vnto hȳ & doth vnto hym as he wolde his neyghbour sholde shewe & do vnto hym. This is vnderstande of well ordred/ and counformed vnto reason/that is too saye thou shall wyll & do vnto thy neyghboure/as thou wolde tyghtfully he sholde wyll or do vnto the.

¶ Besyde these commaundementes of our lorde god there be.vii. Werkes of mercy/ whiche comenly be called Dedes of charyte/ but doubteles in certayne causes of necessyte they be strayte cōmaundementes. And these be they To fede the hungry/to gyue drynke to the thrusty/to gyue herber to the herberles to clothe the naked/ to vysyte the seke/to comforte the prysoner/ to bure the deed.

¶ Forthermore ye shal knowe and vnderstande that there be.vii.pryncypall vertues orderynge mā to lyue well bothe agaynst god and the worlde. Thre of them ordre a man pryncypally vnto god/and that ben thyse. Faythe/ Hope/& Charyte. Faythe maketh a man to byleue well vpon god and holy chyrche. Hope maketh a man to truste well to come to the Joye of heuen/by the grace of god/ & his owne merytes. Charyte maketh a mā to loue god aboue al other thynge /& to loue al other thynge for god

¶ That other.iiii. vertues ordre a man too lyue well agaynste the worlde/and that ben these/Prudence/Temperaunce/Ryghtwysnes/and strenthe. Prudence maketh a man too dyscerne and too Juge well what is good what is badde/What is to be done/ & what is to be lefte Temperaunce maketh a man moderate in etynnge & drinkenge/moderate in flesshly delectacyons/moderate ī hate/moderate in other conuersacyons of mannes lyfe. Ryghtwysnes maketh a man to gyue to euery man that is dewe to hym/whether it be in temporall goodes or in temporall honour/or whether it be in correckynge them that be euyll or promyttynge them ẏ be good. Strenght maketh a man stronge in suffrynge aduersyte and trouble stronge in execucyon of Justyce/and correccyon of synne/stronge and whithout fere to holde with trouthe and vertue/stronge and whithout fere to with stande vyce and wyckednesse.

¶ In constitutionib⁹ Johañ Pechm̄ de sacramentis itandis vel non.

ALso you shal knowe and vnderstande/that ther ben seuen sacramentes of holy chyrche/wher of tyue euery man & woman is bounde to receyue at tyme conuenyent. The fyrste is baptyme or crystendome/whiche putteth awaye orygynall synne. For this ye shall vnderstande. That whā our fyrste father & mother. Adam and Eue were creat & made/they receyued of almyghty god for them/ & for all theyrysſue/ẏ is to saye for all man kynde ẏ noble gytte of orygynal Justyce whiche yf they had kepte/they & all theyr ysſue hauynge the same gytte

sholde neuer haue dyed nor suffred ony penaltye of thys wretched worlde/but sholde haue ben translated at conuenyēt tyme in to paradyse celestyall there to haue lyued for euer more. But than bycause they dysobeied and brabe the cōmaundement of god they loste this gyfte of orygynal Justyce/and fel vnto necessyte of dethe/ & to other wretchydnesse of this worlde with all theyr yssue/wherfore nowe all we be borne in orygynall synne/that is to saye in wantynge of orygynall Justyce and can not be sauyd by the ordynate lawes of god. Unto ẏ tyme that this orygynall synne be put away/and grace goten/vnto our soules whyche is nowe done by this sacrament of baptysme or crystemdame/whiche is the fyrste sacramēt and entre vnto all other sacramentes.

¶ In constitutionibus prouincialibus de Baptismo & eius effectu.

This sacrament ought not to be mynystred/ but by a preest/excepte case of necessyte And theneuery man and woman may mynystre it. The father or the mother maye mynystre it to theyr owne chylde/ and yet afterwarde lye togyder after the lawe of matrymony/ wherfore yf suche case of necessyte happen vnto ony of you. Then ye shall saye with good intent on this wyse. I crysten the In the name of the Father/and of the sone and of the holy Ghoost/ and whyles ye be sayenge these wordes ye shall caste water vpon the chylde or elles put the chylde vnto the water and thenne doubte ye not but that chylde receyueth suffycyently this Sacrament of Baptysme.

The seconde sacrament is Cōfyrmacyon of the bysshop

whiche gyueth grace to be the stronger in the ryght byle-
ue of god and holy chyrche.
¶ The thyrde sacrament is penaunce whiche restoreth
agayne the grace of god yf it be loste by deedly synne.
The fourth sacrament is the Blessyd Sacrament of the
Awter whiche encreaseth grace meruayllously/ and caus
seth other spyrytuall effectes innumerable/ And no mer
uayle here of for in this holy sacrament is contened vn-
der the fourme of brede ỹ very body of cryst Jesu flesshe
& blode cryst hym selfe hole god and man. And lyke wyse
In the chalyche after the tyme of cõsecracyõ is cõtened
vnder the fourme of wyne the very body of Cryst Jhesu
flesshe & blode Cryst hym selfe hole god and man.

¶ In cõstitutionib⁹ prouincialib⁹ Johñ Pecchm̃ de Sc̃
ma trinitate et fide chatholyca Capitulo primo.

But ye that be laye people/ whan ye receue this
blessyd sacrament at Ester/ or at other tymes ne-
cessarye ye receyue hit in fourme of brede alone for that
thynge that is gyuen you in the chalyce is no sacrament
but wyne or water to cause the holy sacrament to goo to
his place more redely.
The fyfte sacrament is anoylynge/ whyche remytteth/
and putteth awaye vencall synnes and increaseth grace
to the better helthe both e of body and of soule.
¶ There be other .vii. sacramentes/ whyche noo man is
bounde to receyue but they that wyll/ One of theym is
holy ordres whiche gyueth auctorite to mynystre about
the Sacramentes of holy chyrche. That other is matry
mony/ whyche maketh lefull the bodely dede/ betwene
man & woman whyche elles were vnlefull & dampnable

¶ In constitutionib⁹ walteri de spōsalib⁹ Capitulo Matrymonium.

And in this behalfe holy chyrche cōmaūdeth vnder payne of cursynge that no persons make ony pryue contracte of Matrymony togyther nor ony secrete promyse therof/but that it be doone all onely in open place/and before dyuerse persons therto specially called to bere wytnesse of the same.

¶ Extra de pñis & remis. ca. Oīs vtriusq;.

Yet for more declaracyon of this sacrament of penaunce whyche was spoken of before ye shall vnderstande ẏ there be .iii. thynges specyally requyred therto ẏ is to wete Cōfessyon/ Cōtrycyon/and Satysfacyon. Confessyon euery crysten man and woman after they come to yeres of dyscrecyon is bounde to make at ẏ leest ones in ẏ yere/them to make knowlege of al theyr syñes to theyr owne ordynary curate/ and to none other/excepte a leful cause whiche had they may take an other Confessour so that they haue lycēce therto of theyr owne curate ordynary. ¶ But for asmoche as some persones can not well make theyr confessyon some thynges shall be shewed them nowe by the grace of god/ wherby they maye the better ordre theym selfe in theyr confessyō makynge. Fyrste before ye come to your ghostly Father loke that ye gete you in to a secrete counsayle with your selfe/and take as grete studye and dylygence To remēbre all youre synnes for the loue of god and youre owne soule helth/as ye wolde take in a great mater of worldly vauntage. ¶ Fyrste remenbre your selfe in youre con

lyuence/ Whether ye haue ben doute ful in ony Artycles of the fayth. The seconde remembre whether ye haue broken ony of the.x. Cõmaundementes of our lorde god The thyrde remembre whether ye haue kepte the.ii. commaundementes of the gospell/ that is to Wyte whether ye haue loued god aboue all other thynge/ and doone to your neghboure as ye Wolde be done to. The fourth remembre whether ye haue ben dylygẽt after your power to fulfyll the vii. werkes of mercy. The fyfte remembre whether ye haue fallen in ony poynte of cursynge by the generall sentẽce/ whiche is cõmaunded and accustomed to be shewed you.iiii.tymes in the yere. The syxte remẽbre whether ye haue synned in ony of the. vii. deedly synnes/ that is to saye In Pryde/ in wrathe/ in Enuye/ in Couetyse/ in Slouthe/ in Glotonye/ & in Lecherye or in ony braunches of theym.

¶ Pryde.

¶ Fyrste in Pryde whether ye haue desyred ony vayne glorye/ or ony vayne laude/ or prayse of yourselfe before other for ony goodes of nature ỹ ye haue had/ as beautye/ strength/ or yongth. Or for ony goodes of fortune as golde/ or syluer/ ryche clothes/ landes/ or catelles or for ony goodes of grace/ as Cõynge/ eloquẽce/ wysdome or other vertue. Or yf ye haue dyspyyled or mocked/ other ỹ haue wanted ony of these. Forthermore whether ye haue fayned your selfe by ypocrysy more holy or more ryghtwyse then ye haue bene in dede. Or whether ye haue shewed yourselfe by crakynge/ or bostynge/ or by other inordynate delyte in Pryde to haue ỹ thynge that ye had not/ or to knowe that thynge that ye knowe not/

or to haue done that thynge whiche ye haue not done in dede. Or Whan ye haue had ony gyfte of god synguler-ly before other as Cunnynge/ Eloquence/ Wysdome/or other vertue whether ye haue thoughe/that it hath com-men of your selfe and not al onely of god Or thoughe ye haue thought that it hath commen of god yet whether ye haue thought that it hath cõmen of god for youre owne merytes and youre deseruyse. Forthermore whether ye haue ben proude of youre kynne/ or proude that ye haue stande in fauoure or famylyarryte with lorde or lady/or with ony other state/ proude of youre offyce or roume/ that ye haue ben in. Or elles whether ye haue ben asha-med of your kynne by cause of ꝑ pouerte or that ye haue ben ashamed that you haue not bene taken vp to hyghe-r place or greater honoure. Forthermore whether ye haue hadde pleasure to reporte youre euyll dedes/ or whether ye haue sought excuses for them /and sythe putte other men in the faute therof. Or yf ye haue bene dysobedyẽt vnto your superyours/as to your father/or to your mo-ther/or to the prelates of the chyrche Or trusted soo mo-che in your owne wytte/ that ye haue dysprysed the coũ-saple of your betters. Or taken more vpon you/then ye or your lernynge hath requyred. Forthermore whether haue loued syngularyte in your apparayll/ syngularyte in your spece/ or in other conuersacyon syngularyte in fast in prayer/or ī other deuocyons taken by your owne auctoryte rather than in the comyn fastes and prayers/ or other deuocyons ordeyned by holy chyrche. Or whe-ther ye haue ben suspycyous and curyous in serchynge and Jugynge other mennes dedes/and proude and pre-sumptuous in Justyfyenge and preferryng your owne dedes before the dedes others.

¶ Wrathe.

¶ Thenne in the synne of wrathe. Remembre whether ye haue ben soo gretely meued or styred by angre / or by wrathe ayenste ony man / that ye haue wylled hym ony hurte other in his body or in his goodes. Or whether ye haue kepte wrathe longe tyme in youre mynde of tentymes thynkynge how ye myght be venged. Or whether ye haue in your angre or wrathe hurte ony man in dede by worde / or by werke / by counsayle or by mayntenaũce. Or whether ye haue veced / or troubled ony man by sute / or by plee rather of euyll wyll and malyce thẽne of good wyll and affeccyon of ryght wysnes. Forthermore whether ye haue cursed / or asked vengeaũce vpon your euyn crysten. Or whether ye haue ben so angry / or so impacyent in lykenesse / or in trouble / or for ony losse of tẽporall gooddes that ye haue grudged with the ordynaũce of our lorde god / or spoken ony blasphemous wordes ayenst his goodnes / or sworne vnreuerẽtly by his holy name. Forthermore whether ye haue refused to aske thẽ forgyuenesse that ye haue hurte / or whether ye haue refused to forgyue theym that haue hurte you Or whether ye haue mysordred youre selfe in braulynge and chydynge or myscallynge your euyn crysten by wordes of rebukynge other ayenst theyr persones or ayenst theyr condycyons. Or whether ye haue ben soo impacynt customably other in game / or in worldely busynes that ye haue wysshed all at the deuyll / or whyssed your owne dethe or ony others. Or whether ye haue manesshed to bete or tosse & sworne the same wyth a grete othe.

Enuye.

¶ Then in the synne of Enuye Remembre whether ye haue ben glad of other mēnes hurte or sory of other mennes profyte. Or whether ye haue ben glad of other mennes infamy and euyll name/or sory of other mennes fame and good name. Or whether ye haue bene glan that ony of your euen crysten haue fallen to synne and to vyce or sory that ony of them haue kepte theym in vertue or in grace. Forthermore whether ye haue in malyce/& euyl wyll defamed ony persone pryuely or aperely/ or gyuen ony helpe or counsayle thereto. Or whether ye haue Juged euyl of your euen crysten without suffycyent knowlege thereof. Or whether ye haue made bate or discorde bytwene ony persones for malyce & euyl wyll that ye haue had vnto theym. Or whether ye haue letted too make peas & accorde where ye myght haue done/ & wolde not forhatered & malyce or for ony other wycked occasyon.

¶ Couetyse.

¶ Thenne in the synne of Couetyse. Remembre whether ye haue taken other mannes goodes by thyfte/by robery or by extorcyon. Or whether ye haue ben in wyl/or purpose for to do. Or whether ye haue withholden other mennes goodes wrongfully from them. Or whether ye haue by flateringe/ by fayre wordes or by fayre promyse/or by ony other vntrewe meane deceyued ony man/ of his goodes or of his Landes. Forthermore whether ye haue vsed vny false/or deceytefull marchaundyse/other by vnsuffycyent stuffe/or by vniuste weyghtes/or mesures or by ony other subtyll crafte. Or whether ye haue in ony hande crafte werke/or ony other occupacyon vsed subtylly/or crafte to deceyue youre euyn crysten

for youre owne lucre. Or whether ye haue wrought/or laboured or vsed beynge or sellynge vpon the Sondaye or vpon other holy dayes whithout reasonable and lefull necessyte. Or whether ye haue in bryenge or sellinge or in bargayne makynge or in lenynge ony money commytted ony vsury ayenst the ordre of Justyce & good charyte. Or whether ye haue cõmytted ony Symony, that is to say bought or solde or ony bargayne made spyrytuall thynge for ony temporal goodes. Forthermore whether ye haue fulfylled the deedes wyll/ whether ye haue bene executoure or kepte the goodes to youre owne vse/or spende theym other wyse then the dedes of charyte / or than the deedes wyll hathe requyred. Or whether ye haue falsely forswore yourselfe for ony worldely vauntage or whether ye haue desyred ony mannes hurte/or any mãnes deth by cause of ony vauntage that myght come too you therby. Forthermore whether ye haue payde duely youre seruauntes theyr wages. Or ye be seruaunt whether ye haue doone trewely your seruyce or whether ye haue myspende youre maysters goodes/or other wyse hurte youre maysters vauntage other wyfully / or by your negligent seruyce /or whether ye that be of power haue withdrawen your hande of charyte of refreshynge poore people. And ben couetyse in gettynge worldely goodes couetyse in keppynge theym and sorowfull in departynge from them.

Slouthe.

When in the synne of Slouthe / remembre whether ye haue ben slouthfull in goddes seruyce specyally vpon the sonday & the holy daye slouthfull to come to the chyr-

the slouchfull to praye whenne ye haue be there / slouthfull to here the worde of god preched / slouthefull too applye youre mynde to good thoughtes and to good medytacyons. Negligent to refrayne youre mynde from euyll thoughtes and youre eye frome vnchaste lokes. Forthermore whether ye haue ben negligent to lerne youre Pater noster / youre Aue maria / or youre Credo / or whether ye haue be negligent to teche the same to youre owne chyldren or to your godehyldren. Or whether ye haue chastyced your chyldré and thaught theym good maners / or ye haue suffred them to vse grete swerynge & at theyr pleasure wanton and dyssolucy. Or whether ye haue ben negligent in keppynge youre chyldren from fyre & from water & from other lyke Jeoperdye. Forthermore whether ye haue myspende youre tyme in Idelnes / or omytted & lefte vndone thynges that ye were boũde to do. Or whether ye haue brokeu ony vowe that ye haue before tyme resonably promysed. Or whether ye haue broken or ben negligent in fulfyllynge the penaunce that hathe ben resonable Jniopned you by youre ghostly Father / or by your ordynaryes. Or whether ye haue hadde at ony tyme suche heupnelle that ye haue deppred of the mercy or of the helpe of god. Or whether ye haue whyllhed or wylled indyscretly youre owne deth. Or whether ye haue gyuen due thankes to god in your trouble or in your heupnes remembrynge that oure lorde sendeth all for the best ye can so take it.

¶ Glotonye.

¶ Than in glotony. Remẽbrynge whether ye haue broken ony tastes / that hath ben cõmaunded by the chyrche

without lefull cause. Or whether ye haue eten or dronke many tymes so moche that ye haue had vomytyes/or ye haue fallen therby in to sykēes or dronkenshyp/or ye haue fallen therby to bate & dyscencyon. Or ye haue fallen therby to suche dyssolute myrth and recheles behauoure that ye haue not duely fulfylled those thynges that haue longed to youre offyce or to youre charge. Forthermore whether ye haue had inordynate delectacyon in etynge & drynkynge or vsed ony inordynate desyres of metes or drynkes more costely or more delycately prepared/thēne reason hathe requyred. Or whether ye haue induced/or caused ony other to take suche maner drynkes or so large ly therof for the intent to make theym dronken other for sporte or for ony other wycked occasyon.

¶ Lechery.

¶ Thenne in Lechery whether ye haue kepte or conty newed fylthy thoughtes of the flesshe in your mynde for delectacyon and pleasoure of your body. Or whether ye haue consented in your mynde too haue ony fylthy dede besyde ỳ lawe of matrymony. Or whether ye haue with in matrymony vsed ony maner contrary to dewe ordre of nature or ayenste the profyte of generacyon. Forther more whether ye haue excyted or moued ony other vnto this fylthy synne of Lechery/other by sygnes or by wor des/by ānournynge of your body or by lyght gesture & wanton behauoure by syngynge/by daunsynge/by kys synge/by halsyng/or by ony other dyssolute or vnhoneste demeanoure. Or whether ye haue not fledde the occasy ons of this fylthy synne. But rather sought occasyons

therto. Forthermore whether ye haue had other in your youth/or ony other tyme fylthy thouchynge of your pryue membres/or of ony others. And whether ye haue had ony pollycyons in your slepe by fylthy dremes/or vnclene ymagynacyons specyally by ony occasyon gyuen before of your selfe. Or whether ye haue had bodely dede of Lechery wyth ony persone. And whether syngle or maryed/Whether With a vyrgyne or with other/whether with ony of your owne kynne/or with ony of relygyon or with in holy ordres.

¶ Whanne ye haue remembred youre selfe dylygentely in the secrete counsayle house of youre concyence/afther this maner of wyse or after ony other good or more suffycyent maner as the grace of god and your owne wyte and wysdome wyll serue you. Than go to your ghostly father/and shewe hym all youre synnes playnely wythout ony coloure or cloke specyally your deedly synnes yf ye haue ony done sythe ye were laste shryuen with dewe cyrcunstaunce and with occasyons ther of accordynge. And than ye fulfyll one of those thre thynges that be specyally requyred too this Sacrament of penaunce. And an other thynge that is also requyred there to is Contrycyon that is too saye that ye be sory for all those synnes that ye haue done. And be in wyll and purpose noo more to synne. The thyrde thynge that is requyred too this sacrament of penaũce is Satysfaccyon/that is to say that ye be in wyll to fulfyll suche payne and penaunce as shal be reasonable lymytted after ẏ quantyte of your synnes Than these thre thynges hadde after this maner of wyse the preest that hath iurysdyccyõ vpon you mynystreth

to you the Sacrament of penaunce and grace of absolu
cyon. And declareth you clene assoyled of al your synnes
(quantum ad culpam) that is to saye all your synnes we
re they neuer so grete/ of whiche you had deserued pay-
ne of helle euerlastynge/ nowe that payne is chaunged
by the vertue of this Sacrament of penaunce in to tem-
porall payne of this worlde/ or of purgatory. And yf the
payne or penaunce inioyned by the preest/ whiche stande
th principyally in prayer ī faste & in almesse dede. If that
penaunce be sufficyent ī the acceptacyon of god for ỹ quā
tyte of your synnes/ than that fulfyled/ the payne of pur-
gatory also whiche elles were due for the sayd synnes
shall be fully remytted/ and forgyuen you.

¶ But nowe to the honoure of god and to the comforte
of all vs that be wretched synners/ here maye be moued
a questyon whether euery man after he haue doone ony
deedly synne by out of state of grace/ & in state of damp-
nacyon vnto the tyme that he be shryuen therof vnto hil
ghostly father and receyue this Sacrament of penaun-
ce. Or whether he be in state of grace and state of saluacy
on beynge all onely sory in his herte for his synnes with
wyll & purpose no more to synne thoughe he deferre his
shryfte vnto the tyme generall assygned by oure mother
holy chyrche. In this behalfe. ii. wayes maye be taken.
That one waye is good and sufficyent/ that other way
is better and more perfyte. Better it is and more perfyte
way for a mā to go to his ghostly father shortly after he
haue done ony deedly synne & be shryuē therof & receyue
ỹ sacramēt of penaūce thā to defer his shryfte ony lōger
& ỹ for dyuerse causes/ one is he shall haue ỹ more increa.

of grace. An other is he shall haue the better knowledge of hym selfe and of his synnes. The thyrde is he shall the better venquell he and ouercome the temptacyons of the deuyll with many other profytes þ he shall haue thereby/ wherfore it is specyally counsayled vnto euery mā and woman after they fele theym selfe greuously wounded with ony deedly synne/ than shortely too take theyr ghoostly father wiche maye mynystre vnto theym this holy sacrament of penaunce But for as moche as ōe be not dysposed to take the better and the more perfyte way namely syth our mother holy chyrche commaundeth no laye persone to be shryuen but ones in the yere except in dyuerse causes/ as whan he is in peryl of dethe/ or whan he shal receyue other sacramentes. Therfore ye maye take that other waye/ whiche is ryght good and sufficyent that is to wyte that ye ones in the daye/ or ones in the weke at the leest/ as vpon the sondaye and other holy dayes recyte and reken vp betweue god and you in þ secrete house of your conscyence howe ye haue spente or passed your tyme. And yf you fynde in your conscyence/ that ye haue done ony deedly synne that daye/ or that weke than loke that ye be sorry for it. And be in wyll and purpose with the helpe of our lorde god /noo more to synne purposynge stedfastly to be shryued therof to youre ghostely father at tyme assygned by the holy chyrche. He that ordreth hym selfe after his maner thoughe he had doone neuer so grete nor so greuous synnes/ nor neuer so ofte tymes ye thought it were. vii. tymes in þ daye he myght yet as ofte ryse ayen by this meane/ from deedly sinne to the grace of god from state of dampnacyon in to state of saluacyon Lette no persone therfore in ony wyse refuse this gentyll & sufferayne medycyne after they fele theym

selfe wounded with deddly synne. But remembre well these.iii.thynges before rehersed. The fyrste that they be sory in herte for theyr synnes. The secunde that they haue purpose to be shryuen therof at tyme assygned by holy chyrche. The thyrde that they be in wyll with helpe of god no more to synne. If ye wante ony of these thre thynges after you haue cōmytted ony deedly synne/ whether it be by worde or by thought/ or by dede/ thanne doubteles ye be out of the fauoure of god/ and in state of dampnacyon. And all the werkes that ye do in ẏ meane tyme be deed and vnfruyte ful/ and shall neuer be accepte in ẏ syght of god. And yf ye take these thre thynges with you truely and vnfaynedly thoughe your synnes that ye had doone were neuer so grete/ yet by this meane ye shall be in the fauoure of god/ and in state of saluacyon. And yf ye happen to dye sodaynely whithoute ony other shryfte so that ye dyspyse not to be shryuen at conuenient tyme. Than doubtlesse this shall be suffycyent for your saluacyon. And all the good werkes that ye do in meane tyme shall be ryght fruyte full and gracyonsly accepte in the sight of god/ there to haue grace/ and afterwarde glorye euerlastynge.

¶ Besyde these doctrynes before fayd yetlette vs consydre and oftentymes call to mynde ẏ moost ferefull houre of dethe and puruey nowe some remedyes and preseruatyues ayenst the troublous and temptacyons that happeneth comenly the sayd tyme. And this is necessary not all onely for our selfe/ but also that we maye gyue counsayle and exortacyon to our frende when he is in the same Jeopardye. For yf he maye be called a frende that ys dylygent aboute a syke per.one to mynyster vnto hym

thynges neceſſarye for his body whiche ſhall be ſhortely
diſſolued / and be meete for wormes / moche more than
he is worthy to be called a trewe and a faythfull frende
that is dylygent aboute a ſyke perſone to mynyſtre vn-
to hym thynges neceſſarye for his ſoule whiche ſhall ne-
uer dye / but euer indure other in Joye contynuall / or el-
ys in payne euerlaſtynge.

¶ Lette vs nowe therfore conſyder before the troubles
of the houre of dethe / and thenne we ſhall ſuffre theym
the more eaſely whenne they come. Fyrſte we ſhall con-
ſyder .v. maner of troubles or temptacyons / whyche the
wycked fende comenly troubleth or themeeth a cryſten
ſoule with all at the houre of dethe. The fyrſte is ayenſte
the fayethe whiche cometh pryncypally by ſuggeſtyon of
the deuyll. For the deuyll knoweth ſurely / that there ys
not a more redy meane to brynge a ſoule vnto euerlaſtin
ge payne of hell then for to induce hym by ſome craffte or
ſubtyll perſuacyon to forſake his fayethe or too doubte in
ony parte there of. But than aboue all thynge lyke as ye
haue begon your lyfe in parfyte fayth of holy chyrche in
deuer yourſelfe ſtedfaſtly by the grace of god to for to en
de it. And loſe not the good dedes that ye haue doone in
your lyfe before / for all the welthe of your lyfe before ha-
geth them of ꝑ ende. Thynke therfore ſtedfaſtly in youre
mynde / that all perſuacyons mouynge ayenſt the trewe
fayth of ꝑ chyrche be but temptacyons and wycked ſug-
geſtyons of the deuyll whiche wolde receyue you / make
you to loſe that ye haue done.

¶ Conſyder well alſo and ſtedfaſtly byleue that there
was neuer man nor woman ſyth the begynnynge of the

worlde that euer pleaseth almyghty god without trewe
fayth of our lorde god. There was neuer soule that euer
came to heuen/nor yet shall do without trewe fayethe of
our sauyour cryste Jhesu. For these yf the deuyll wolde
dyspense with you in your fayth/beware that ye stande
not with hym in dysputacyon therof. For yf ye dove put
yourselfe in greate Jeopardye for the deuyll is so subtyll
in Argumētacyons that al the clarkes vpon erth be not
able for to be cōpared vnto hym. And though our fayethe
in meke soules be lyke vnto swete spyces of the apothe-
carys shoppe/whiche in betynge & boultynge gyueth
euer the swete sauoure & odoure/yet yf a man wyll pre-
sume vpon his lernynge or vpon his reason to stande in
dysputacyons of his fayth with the olde serpent ỹ deuyl
he shall not fayle/but he shall be brought in to the snares
of the deuyll with many folde errours and incōuenyen-
ces. Therfore whether ye be clerke or laye mā haue euer
your fayth stedfastly roted in the fayth of holy chyrche/&
conten yourselfe to rest therto at all tymes/ but specyal-
ly at the houre of dethe whan your wyttes be moost feb-
le/and your ghostly enmy moost cruell.

¶ The secunde trouble or tēptacyon at the houre of de
the is dysperacyon. The temptacyon cometh commenly
by subgestyon of ỹ euyll. For whan a soule is sore trou-
bled with sykenesse and heuynesse/than the deuyll putte-
th vnto his mynde suche synnes as he hathe doone befo-
re tyme specyally some syñes wherof he was neuer shryu-
en somwhat of negligence/ somwhat of forgetfulnes
And than the syke persone so troubled both in body and
in soule remembreth noo thynge/but payne and synne/
wherfore sometymes he feareth so moche ỹ ryghtwysnes

of god seynge all onely/the abhompnacyon of his owne lyfe & noo thynge of his good dedes that he hath not sufficyent hope and truste in the mercy of god / but falleth in to desperacyon wythout remedy. This desperacyon is mooste greuous and mooste perylous aboue all synnes in the worlde/wherfore yf ony suche temptacyon come in a mannes mynde lette hym arme hym selfe myghtely wyth vertue of hope and confydens consyderynge well and certaynly trustynge that thoughe a man had neuer done good dedes in his lyfe but as many synnes as euer was done syth the begynnynge of the worlde or shall be done to the worldes ende. And thoughe he had neuer ben shryuen nor wne penaunce for them. And at the houre of dethe peraucenture he myght not speke or hadde no leyser for to be shryuen yet he sholde not in noo wyse dyspayre of ỹ mercy of god. For in this case it were sufficient for his saluacyon to be sory in his herte for his synnes/ and aske god mercy all onely in his mynde thynkynge that the mercy of god is euer in this worlde aboue his ryght wyseneſſe. A man sholde euer haue soo greate hope/and truste of his saluacyon / thoughe an aungell of heuen appered vnto hym and shewed hym that he sholde be dampned/yed he sholde not beleue hym/ but rather thynke ỹ it were some illusyon of the deuyll transformynge hym selue ī lykeneſſe of an aungell for too deceyue hym. And yet yt he were certefyed/that it were an aungell of god/ in dede yet he sholde not despayre of his saluacyon/ but rather thynge that the aūgel spake condycyonnally/that is to saye that he sholde be dampned yf he wolde not be in wyll and purpose to amende his lyfe and be sory for ỹ synnes that he had done.

¶ The thyrde trouble or temptacyon at ꝑ houre of deth is anger/wrath and impacyence. This temptacyon cometh often tymes by suggestyon of ꝑ deuyll whiche moueth a soule to grudge with his sekenesse and to thynke that his payne is greter than he hath deserued / wherfore he cryeth and complayneth vnto god/& sayth why suffreth thou me lorde god to contynue in so longe & so grete payne what haue I done that I sholde suffre all this.

¶ Consyder here faythfull soule that by many trybulacyons we muste entre in to the kyngdome of heuen.
For a man is not worthy to come to grete Joy that wyll suffre no greate payne therfore. And what is the payne of a weke/or of a yere towarde the grete / and inestymable Joye of heuen whiche shall indure not a weke or a yere but euermore worlde without ende.
The dere beloued soules of our lorde suffred grete payne before they departed out of this worlde. And they were glad loo to doo knowynge the grete profyte and fruyte/ that they sholde haue therfore yf we wolde remembre & Imprynte well in our myndes what payne and passyon our sauyour Cryst hath taken for vs we myght thynke oure selfe delycate perlones yf we wolde not pacyently suffre some payne for hym/ & for the welth of our soule/ to obtayne the grete blysse that he hathe bought for vs.
¶ Lette vs therfore indyuer our selfe pacyently to suffre payne for the loue of hym/ whiche suffred in greate payne and passyon of the mooste bytter dethe on the Crosse for vs. And thoughe oure flesshe grudge with paine and desyre helthe and reste in thys worlde we muste forsake this desyre / and put our wyll to the wyll of god whiche knoweth beste what thynge is to our auayle. And than

ke hym hertely of his vysytacyon in sendynge vs payne and passyon here in thys worlde/lyke as we receyue of hym a precyous gyfte. For yf we be partyners with our lorde in payne and passyon we shall be partyners with hym in Joye and consolacyon.

¶ The fourthe trouble of temptacyon at the houre of dethe/is couetyse/and busynesse of mynde/in worldly thynges/whiche draweth the soule from the deuoute remembraunce/and inwarde loue that it sholde haue in our lorde specyally at that tyme. This temptacyon cometh oftē tymes by suggestyon of the deuyll/whiche putteh in a mannes mynde at the houre of dethe suche thynges specyally as a man hath loued best in his lyfe before/as rychesse/wordely pleasoure wyfe & chyldren & suche other. These the deuyll presenteth busyly vnto a mannes mynde for ẏ intent that he sholde rather occupy his minde here with all/then with gostely profyte & welth of his soule. Therfore to puruey remedy ayenst this temptacyoo it were expedyent that euery man haue hys testament redy made in tyme of his helth that he be not letted aboute the orderynge of this worldly goodes at the tyme of his departynge/when he sholde specyally ordre his soule to the loue of god and forsake the loue of all temporall thynges/for our sauyoure sayth he that wyll not forsake father/and mother/wyfe and chyldren/and all other temporall possessyons/he may not be my dyscyple/wherfor they that shall be aboute syke persons let theym bewartha they gyue thē not ouer grete cōforte of bodely helthe nor put them in ouer mocht truste & hope of lyfe/for tue che swete wordes & vayne cōfortes may be occasyons of theyr vtter danacyō/but let thē moue thē dylygently for

to forsoke ẏ leue of this wretched worlde. And to put theyr wyll to god and to be cõtent alwayes whether it be to lyue or to dye. And of bothe rather ordre themselfe to dye than to lyue & than they shall not be deceyued. For many a man is deceyued in the tyme of theyr dethe by hoope of contynuaunce of lyfe/for as longe as they truste to lyue they wyll euer dyspose theym parfytely to dye and so dethe taketh them vndesposed to the great damage & hurte of theyr soules.

¶ The. v. trouble or temptacyon at the houre of dethe is pryde and vaynglorye/whiche cometh chefely by Justygacyon of the deuyll. For whan the deuyll perceyueth ẏ he cã not ouercome a soule by ony of these temptacyons before rehersed thenne he moueth hym to reioyse in hym selfe of his good dedes sayenge vnto hym. O how stonge be ye in faythe/howe stedfast in the hope/howe perfyte in pacyence ye shall fynde but fewe suche/as ye be ye haue done so many good dedes in your dayes/that shall be remembred as longe as the worlde standeth. This is a peryllous and a subtyll temptacyon/wherfore yf ony suche thoughtes come in your mynde/loke that ye meke your selfe lowely/vnto oure lorde consyderynge that of your selfe ye be nought ellys/but a synfull creature/& a wretched synner not all onely for that ye haue done But also for many synnes whiche ye sholde haue falled vnto yf ye had not ben preserued of our lorde therfrome. And where ye haue euer in your lyse doone ony good dedes/those came not of yourselfe/but of the grace of god too whome belongeth honoure and prayse therefore.

Thus ye shall with goddes grace ouercome the temptacyons of the deuyll for when he wolde axalte you by pry-

de and vayne glory/ ye shall loue your selfe by mekenesse and when he wolde loue you by desperacyon ye shall leaue your selfe by stedfast hope of the grete mercy of god.

¶ Moze ouer ye that shall be aboute syke persones loke that ye counsayle theym by tyme for to receyue the sacramentes of the chyrche/ for they be suffrayne medycyns bothe for the soule & for the body. For all sykenesse & payne commeth of synne for yf there hadde neuer ben synne there sholde neuer haue ben payne/but remedy agaynst synne is grace/& grace is gotten chefely by the sacramētes of ỹ chyrche be suffrayne medycyns bothe for the soule and also for the body.

¶ And after that the syke persones hath receyued the sacramētes of the chyrche/lette hym not fere to dye at ony tyme that shall please our lorde to call hym remembrynge that there is none other waye to come to the Joye of heuen/but all onely by this way of dethe. For all the soules that be nowe in heuen haue passed this same way of dethe/ And thoughe the flesshe and the sensuall appetyte grudge and fere to dye/lette not this troubie the syke persone for it is naturall for the flesshe soo to doo. But thys grudge and fere shall not lose this meryte of the soule yf the soule consente not wellyngly therto but to contente to submytte hym selfe to the wyll of god / whether it be to dye or to lyue.

¶ Nowe for a shorte Conclusyon that a man maye the better knowe at the houre of dethe whether he be in state of saluacyō he shall exampne hymselfe or his frende in

lyke wyse of.v.specyall thynges. Fyrst whether he byleue all that belongeth to crysten fayth as holy chyrche byleueth and techeth The seconde whether he trust stedfastly to be saued and to come to the Ioye of heuen thrughe the merytes of Crystes passyon. The thyrde whether he be sory for all the synnes that he hath done ād alke specyally forgyuenes of our lorde for them with wyll and purpose to abstayne from synne hens forwarde. The fourth whether he forgyue all them that haue hurte or offended hym by worde or by dede. And aske all them forgyuenes that he hathe hurte or offended other by worde or by dede. The.v.yf he haue hurte ony mā whether he wyl that restytucyon and amendes be made vnto them accordynge to tyght and conuyence as ferre as his power may extendd. The.v.questyon be necessary to be asked of them that lye in Ieoperdy of deth. And whoso euer maye answere to all thyem/ and saye ye therto truely and vnfaynedly by his worde of mouthe or for wante of speche in his herte alone/ he maye be assured yf he soo departe this worlde that he shal be saued and come to the blysse of heuen euerlastynge.

¶ yet in all maner of troubles and temptacyons in bodi or in Soule. Lette euery man remembre in wardely the blyssyd passyon of our sauyoure Cryste/ and call therto for helpe & socoure and he shall euer fynde remedi therin Besyde this lette euery man call vnto the glorypouse virgyne the mother of god our Lady saynt Mary for helpe comforte and assystence. For she maye helpe vs/ and socoure vs for she is mooste of power vnder god and doubteles she wyl helpe vs and socoure vs yf we call vnto her for she is the mother of mercy and of pyte. And our specyall aduocate for to she we and presente all our causes and

oure neceſſytyes too the hyghe Juge of heuen her owne bleſſyd ſonne. And doubtles it is not to be thought ỳ ſuche a noble ſonne ſo louynge and ſo gentyll vnto his mother wyll denye her ony thynge that ſhe aſketh / wherfore lette euery man and woman at all tymes but ſpecyally at the houre of deth call vnto her for helpe and ſocoure And doubte we not but ſhe wyll euer be redy too helpe / ſocoure / comforte / and aſſyſte vs in all oure cauſes and neceſſytes.

¶ Beſyde this let euery man / and woman at the houre of dethe make inuocacyon / and theyr frendes with them vnto holy aungelles and ſayntes of heuen / ſpecyally too thoſe / whyche they haue had moſt deuocyō vnto in theyr lyfes. And ſo fynally recommende theyr ſoules vnto our lorde Jheſu god almyght / to his bleſſyd mother and vyrgyne our Lady ſaynt Mary and to all the ſayntes ſayen In manus tuas domine. ꝛc.

¶ And other prayers whiche ſhall be thought conuenyent and pleuſaunt vnto god. To whome be honour and glory euerlaſtynge. Amen.

¶ Finis Exornatorium Curatorum.

¶ This Emprented at London in Powlys chyrche yarde at the ſygne of the. J J J. kynge By my Julyan Notary. In the yere of our lorde. M CCCCC. & fix. Laus deo

J. R.